

The Rice Seedling Sutra

Homage to all buddhas and bodhisattvas!

Thus have I heard at one time. The Bhagavan was residing on Vulture Peak Mountain in Rajagrha with a large sangha of 1,250 bhiksus and with a great many bodhisattva mahasattvas. At that time, venerable Sariputra went to the place frequented by the bodhisattva mahasattva Maitreya, and after exchanging courtesies upon meeting each other, they both sat down on a flat rock.

Venerable Sariputra then said to the bodhisattva mahasattva Maitreya, "Maitreya, today the Bhagavan, gazing at a rice seedling, spoke this aphorism

to the bhiksus: 'Bhiksus, whoever sees dependent arising sees the Dharma. Whoever sees the Dharma sees the Buddha.' Having said this, the Bhagavan fell silent. Maitreya, what is the meaning of this aphorism spoken by the Sugata? What is dependent arising? What is the Dharma? What is the Buddha? How does one see the Dharma by seeing dependent arising? How does one see the Buddha by seeing the Dharma?"

The bodhisattva mahasattva Maitreya then replied to the venerable Saradvatiputra, "Venerable Sariputra, with regard to what dependent arising is in the statement made by the Bhagavan, the Lord of Dharma, the Omniscient One - 'Bhiksus, whoever sees dependent arising sees the Dharma. Whoever sees the Dharma sees the Buddha'? Well the phrase 'dependent arising' means that something arises because something else already exists; something is born because something else was already born. That is to say, ignorance causes formations. Formations cause consciousness. Consciousness causes name and form. Name and form cause the six sense sources. The six sense sources cause contact. Contact causes sensation. Sensation causes craving. Craving causes appropriation. Appropriation causes becoming. Becoming causes birth. And birth causes aging and death, sorrow, lamentation, suffering, unhappiness/distress, and disturbance/turmoil. Thus does this entire great heap of suffering arise.

"When ignorance ceases, formations cease. When formations cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense sources cease. When the six sense sources cease, contact ceases. When contact ceases, sensation ceases. When sensation ceases, craving ceases. When craving ceases, appropriation ceases. When appropriation ceases, becoming ceases. When becoming ceases, birth ceases. When birth ceases, aging and death, sorrow, lamentation, suffering, unhappiness/distress, and disturbance/turmoil cease. Thus does this entire great heap of suffering cease. This is what the Bhagavan has called dependent arising.

"What is the Dharma? The Dharma is the eightfold path of the noble ones: right view, right thought, right speech, right end of action, right livelihood, right effort, right mindfulness, and right concentration. This eightfold path of the noble ones, combined with the attainment of its results and nirvana, is what the Bhagavan has called the Dharma.

Who is the Bhagavan Buddha? A 'buddha,' so-called because of comprehending all dharmas, is endowed with the wisdom eye of the noble ones and the body of Dharma, and thus perceives the dharmas of those still in training and those beyond training.

"How does one see dependent arising? On this point the Bhagavan said, 'One who sees dependent arising as constant, without life force, devoid of life force, true, unmistakable, unborn, not arisen, uncreated, uncompounded, unobstructed, imperceptible, tranquil, fearless, unshaken/unmoved (mi 'phrogs pa), incontrovertible (mi slu ba?), inexhaustible (mi zad pa?), and by nature never stilled, and who likewise sees the Dharma to also be constant, without life force, devoid of life force, true, unmistakable, unborn, not arisen, uncreated, uncompounded, unobstructed, imperceptible, tranquil, fearless, unshakeable/unmoved (mi 'phrogs pa), incontrovertible (mi slu ba?), inexhaustible (mi zad pa?), and by nature never stilled clearly understands the Dharma of the noble ones, and by thus acquiring such right knowledge, sees the Buddha within the unsurpassable body of the Dharma.'

"Why is it called dependent arising? It is called dependent arising because it is causal and conditional, not non-causal and non-conditional. In this connection, the Bhagavan concisely taught the characteristics of dependent arising as follows: 'Results come from their own specific conditions. Whether tathagatas appear or not, this true nature of things will remain. It is the true nature, the constancy of Dharma, the immutability of Dharma, consistent with dependent arising, suchness, unmistakable suchness, unchanging suchness, actuality, truth, unmistakable, and unerring.'

"Moreover, dependent arising emerges from two principles. From what two principles? From a causal relation and a conditional relation. Furthermore, it should be seen as two-fold: outer and inner.

"What is the causal relation in outer dependent arising? It is as follows: from a seed comes a sprout, from a sprout a leaf, from a leaf a stem, from a stem a pedicel, from a pedicel a pistil, from a pistil a flower, and from a flower comes a fruit. If there is no seed, the sprout cannot arise and so on, until finally, without the flower the fruit cannot arise. If there is a seed, the sprout will form and so on until, finally, if there is a flower then the fruit will form.

"In that process, the seed does not think, 'I form the sprout.' Nor does the sprout think, 'I am formed by the seed.' Likewise, the flower does not think, 'I form the fruit.' Nor does the fruit think, 'I am formed by the flower.' Yet, if there is a seed, the sprout will

take form and arise, and so on until finally, likewise, if there is a flower, the fruit will take form and arise. Thus is the causal relation in outer dependent arising to be seen.

"So how is the conditional relation in outer dependent arising to be seen? As due to the coming together of six elements. As due to the coming together of which six elements? Namely, conditional dependent arising is to be seen as due to the coming together of the elements of earth, water, fire, wind, space, and season. The earth element functions as the support for the seed. The water element moistens the seed. The fire element ripens the seed. The wind element opens the seed. The space element performs the function of not obstructing the seed. And season transforms the seed. Without these conditions a sprout cannot form from a seed. But when the outer element of earth is not deficient, and likewise, water, fire, wind, space, and season are not deficient, then from the coming together of all these factors, a sprout forms as the seed is ceasing.

"The earth element does not think, 'I shall act as a support to the seed.' Nor does the water element think, 'I shall moisten the seed.' Nor does the fire element think, 'I shall ripen the seed.' Nor does the wind element think, 'I shall open the seed.' Nor does the space element think, 'I shall make sure the seed is not obstructed.' Nor does the season think, 'I shall transform the seed.' Nor does the seed think, 'I shall form the sprout.' Nor does the sprout think, 'I am formed by these conditions.' Yet when these conditions are present and the seed is ceasing, the sprout forms. Likewise, when finally there is a flower, the fruit forms.

"The sprout is not created by itself, not created by another, not created by both, not created by Isvara, not transformed by time, not derived from prakrti, and not born without any cause. Nevertheless, through the coming together of the elements of earth, water, fire, wind, space, and season, the sprout forms as the seed is ceasing.

"Thus is the conditional relation in outer dependent arising to be seen.

"Here, outer dependent arising is to be seen in terms of five aspects. What are those five aspects? As not permanent, as not discontinuous, as not involving transmigration, as the formation of a large result from a small cause, and as a continuity of similar type.

"How is it not permanent? It is not permanent because the sprout and the seed are different. The sprout is not the seed. The sprout does not come from the seed after it has ceased, nor does it come from the seed while it has not yet ceased. Rather, the sprout is born precisely as the seed ceases.

"How is it not discontinuous? It is not discontinuous because a sprout is not born from a seed that has already ceased, nor from a seed that has not yet ceased. Rather, like the beam of a scale tilting from up to down, a sprout is born precisely when the seed has ceased.

"How does it not involve transmigration? Since the sprout is one thing, and the seed another, that which is the very sprout is not the seed. Hence, it does not involve transmigration.

"How does it entail the formation of a large result from a small cause? A large fruit forms from planting a small seed. Therefore, it entails the formation of a large result from a small cause.

"Lastly, fruit forms precisely according to the type of seed planted. Therefore, it involves a continuity of similar type.

"Thus is outer dependent arising to be seen in terms of five aspects.

"Similarly, inner dependent arising also arises from two principles. From what two principals? From a causal relation and a conditional relation.

"What, then is the causal relation in inner dependent arising? It starts with ignorance causing formations and so on, until finally, birth causes aging and death. If ignorance does not arise, then formation do not manifest and so on, until finally, if birth does not arise, then aging and death do not manifest.

Likewise, from the existence of ignorance, formation occur and so on, until finally, from the existence of birth, comes aging and death.

"Ignorance does not think 'I produce formation.' Nor do formation think, 'We are produced by ignorance,' and so on. Finally, birth does not think, 'I produce aging and death.' Nor do aging and death think: 'I am produced by birth.'

Nevertheless, formations take form and arise through the existence of ignorance and so on, until finally, aging and death take form and arise through the existence of birth.

"Thus is the causal relation in inner dependent arising to be seen.

"How is the conditional relation in inner dependent arising to be seen? As due to the coming together of six elements. As due to the coming together of what six elements? Namely, the conditional relation in inner dependent arising is to be seen as due to the coming together of the elements of earth, water, fire, wind, space, and consciousness.

Here, what is the earth element in inner dependent arising? That which assembles to form the solidity of the body is called the earth element. That which provides cohesion in the body is called the water element. That which digests whatever the body eats, drinks, chews, and tastes is called the fire element. That which performs the function of the body's inhalation and exhalation is called the wind element. That which allows the body to have hollow spaces inside is called the space element. That which produces

the sprouts of name and form like reeds in a sheaf- the combination of the five collections of consciousness, together with the defiled mental consciousness -is called the consciousness element. Without these conditions the body cannot be born. But when the inner earth element is not deficient, and likewise, the elements of water, fire, wind, space, and consciousness are not deficient, then, because of all these factors coming together, the body forms.

"In this process, the earth element does not think, 'I provide the solidity of the body by assembling.' Nor does the water element think, 'I provide cohesion for the body.' Nor does the fire element think, 'I digest whatever the body eats, drinks, chews, or tastes.' Nor does the wind element think, 'I perform the function of the body's inhalation and exhalation.' Nor does the space element think, 'I create hollow spaces inside the body.' Nor does the element of consciousness think, 'I produce the name and form of the body.' Nor does the body think, 'I am produced by these conditions.' Yet, when these conditions are present, the body is born.

"The earth element is not a self, not a being, not a life force, not a creature, not a human, not a person, not female, not male, not neuter, not me, not mine, and not anybody else's.

"Similarly, the water element, the fire element, the wind element, the space element, and the consciousness element are also not a self, not a being, not a life force, not a creature, not a human, not a person, not female, not male, not neuter, not me, not mine, and not anybody else's.

"Here, what is ignorance? That which perceives these same six elements to be unitary, whole, permanent, constant, static, pleasurable, a self, a being, a life force, a creature, a soul, a man, an individual, a human, a person, me, and mine, along with the many other such variations of misapprehension, is called ignorance. The presence of such ignorance brings desire, aversion, and delusion towards objects. Such desire, aversion, and delusion towards objects are the formations caused by ignorance. That which distinguishes between individual objects is consciousness. Consciousness and the four appropriated aggregates that emerge in conjunction with it are name and form. The faculties based on name and form are the six sense sources. The conjunction of the three factors is contact. The experience of contact is sensation. Attachment to sensation is craving. The intensification of craving is appropriation. Action that comes from or is enhanced by appropriation is becoming. The emergence of the aggregates from such a cause is birth. The maturation of the aggregates after birth is aging. The perishing of the decrepit aggregates is death. The inner torment of the deluded, attached, dying person is sorrow. The utterance that comes from sorrow is lamentation. The experience of discomfort associated with the collection of the five consciousnesses is suffering. The mental suffering accompanied by attention is distress. Moreover, any other secondary disturbing emotions of this kind are called turmoil.

"They are called ignorance because of huge darkness, formations in the sense of forming, consciousness in the sense of causing to know, name and form in the sense of mutual support, the six sense sources in the sense of entryways, contact in the sense of contact, sensation in the sense of experience, craving in the sense of thirst, appropriation in the sense of appropriating, becoming in the sense of giving birth to repeated becoming, birth in the sense of the emergence of the aggregates, aging in the sense of the maturation of the aggregates, death in the sense of perishing, sorrow in the sense of grieving, lamentation in the sense of wailing, suffering in the sense of bodily torment, distress in the sense of mental torment, and turmoil in the sense of secondary disturbing emotions.

"Furthermore, not knowing reality, in the sense of misunderstanding it, that is not understanding it, is ignorance.

"If such an ignorance is present, three types of formations develop: those that lead to meritorious states, those that lead to unmeritorious states, and those that lead to non-transferring states. This is what is meant by 'ignorance causes formations.'

"From formations that lead to meritorious states comes consciousness that leads to meritorious states. From formations that lead to unmeritorious states comes consciousness that leads to unmeritorious states. And from formations that lead to non-transferring states comes consciousness that leads to non-transferring states. This is what is meant by 'formations cause consciousness.'

"The four immaterial aggregates that arise in conjunction with consciousness, along with physical form, is what is meant by 'consciousness causes name and form.'

"Due to the development of name and form, the performance of actions through the entryways of the six sense sources occurs. This is what is meant by 'name and form cause the six sense sources.'

"From the six sense sources arise the six collections of contact. This is what is meant by 'the six sense sources cause contact.'

"Sensations occur precisely accordingly to the type of contact that occurs. This is what is meant by 'contact causes sensation.'

"Relishing those different kinds of sensations, taking delight in them, clinging to them, and to persist clinging to them is what is meant by 'sensation causes craving.'

"From relishing, taking delight, clinging, and persistent clinging comes an unwillingness to let go, with the repeated wish, 'May I never part from these dear and delightful forms!' This is what is meant by 'craving causes appropriation.'

"Such wishing gives rise to rebirth-producing actions by means of body, speech, and mind. This is what is meant by 'appropriation causes becoming.'

"The formation of the five aggregates born from such actions is what is meant by 'becoming causes birth.'

"The maturation of the development of the aggregates formed from birth and their disintegration is what is meant by 'birth causes aging and death.'

"Thus, this twelve-fold dependent arising - which comes from several different causes and from several different conditions, is neither permanent nor impermanent, is neither compounded nor un-compounded, is not without any cause or condition, is not an experiencer, and is not something exhaustible, something destructible, or something that ceases - has proceeded from time immemorial, without discontinuity, like the flow of a river.

"This twelve-fold dependent arising - which comes from varieties of causes and from varieties of conditions, is neither permanent nor impermanent, is neither compounded nor un-compounded, is not without any cause or condition, is not an experiencer, and is not something exhaustible, something destructible, or something that ceases-has indeed proceeded from time immemorial, without discontinuity, like the flow of a river. Nevertheless, there are four links that serve as the cause/factor for encompassing/subsuming this twelve-fold dependent arising. What are those four links? They are ignorance, craving, karma, and consciousness.

"Consciousness functions as a cause by having the nature of a seed. Karma functions as a cause by having the nature of a field. Ignorance and craving function as causes by having the nature of afflictions.

"Karma and afflictions cause the seed of consciousness to grow. Here, karma functions as the field for the seed of consciousness. Craving moistens the seed of consciousness. Ignorance sows the seed of consciousness. Without these conditions, the seed of consciousness does not develop.

"In this process, karma does not think, 'I function as the field for the seed of consciousness.' Nor does craving think, 'I moisten the seed of consciousness.' Nor does ignorance think, 'I sow the seed of consciousness.' Nor does the seed of consciousness think, 'I am produced by these conditions.' Yet when the seed of consciousness grows, planted in the field of karma, moistened by the water of craving, and strewn with the manure of ignorance, [F .121 b] the sprout of name and form manifests by conceiving within whichever mother's womb, the mode of birth, one will take rebirth through.

And this sprout of name and form is not created by itself, not created by another, not created by both, not created by Isvara, not transformed by time, not derived from

prakṛti, not dependent on a single factor, nor born without any causes. Nonetheless, from the combination of the union of the parents, the period of ovulation, and other conditions, the seed of consciousness, filled with appetite, produces the sprout of name and form by conceiving within whichever mother's womb, the mode of rebirth, one will take rebirth through. For although things are devoid of owner, devoid of ownership, ungraspable, space-like, and have the nature of the mark of illusion, there is no deficiency of requisite causes and conditions.

"For instance, the eye consciousness arises by way of five principles. What are those five principles? The eye consciousness arises in dependence on the eye as well as the form, light, space, and the appropriate attention. Here, the eye functions as the basis of the eye consciousness. Form functions as the object of perception for the eye consciousness. Light functions as visibility (medium). Space functions by not obstructing. Appropriate attention functions as mental reflection. Without these conditions, the eye consciousness cannot arise. But when the eye inner sense source is not deficient, and likewise, when form, light, space, and appropriate attention are not deficient, then from the coming together of all these factors, the eye consciousness arises.

"The eye does not think, 'I serve as the basis for the eye consciousness.' Nor does form think, 'I serve as the object of perception for the eye consciousness.' Nor does light think, 'I function as the visibility (medium) for the eye consciousness.' Nor does space think, 'I do not obstruct the eye consciousness.' Nor does appropriate attention think, 'I provide mental reflection for the eye consciousness.' Nor does the eye consciousness think, 'I am produced by these conditions.' Yet, the eye consciousness is born due to the presence of these conditions. Similarly, a corresponding analysis should be applied to the rest of the faculties.

"Here, there is nothing whatsoever that transmigrates from this existence to the next. And yet, because there is no deficiency of requisite causes and conditions, the result of karma nonetheless manifests. It is like the appearance of the reflection of a face on the surface of a well-polished mirror. The face has not shifted onto the surface of the mirror, but because there is no deficiency of requisite causes and conditions, the face nonetheless appears there.

"Similarly, there is nobody at all who transmigrates from here after death and is born elsewhere. And yet, because there is no deficiency of requisite causes and conditions, the result of karma nonetheless manifests. It is like how the orb of the moon travels at a distance of forty-two thousand yojanas [above earth], and yet, its reflection nonetheless appears in small vessels filled with water. It is not that the moon moves from its position and enters the small vessels filled with water. Yet, because there is no deficiency of requisite causes and conditions, the orb of the moon nonetheless appears there.

"Likewise, that there is nobody at all who transmigrates from here after death and is born elsewhere, and yet, because there is no deficiency of requisite causes and conditions, the result of karma nonetheless manifests, is like how a fire ignites from the gathering of its requisite causes and conditions and not when deficient of its requisite causes and conditions.'

"In the same way, although things are devoid of owner devoid of ownership, ungraspable, space-like, and their nature is the mark of illusion, because there is no deficiency of requisite causes and conditions, the seed of consciousness born of karma and afflictions will nonetheless produce the sprout of name and form by conceiving within whichever mother's womb, the mode of birth, one will take rebirth through.

Thus is the conditional relation in inner dependent arising to be seen.

"Here, inner dependent arising is to be seen in terms of five aspects. Which five? As not permanent, as not discontinuous as not involving transmigration, as the formation of a large result from a small cause, and as a continuity of similar type.

"How is it not permanent? It is not permanent because the final aggregates at death are one thing and those that fall within the fold of birth are another; that is, the final aggregates at death are not the ones that fall within the fold of birth. And yet, only when the final aggregates at death cease do the aggregates that fall Within the fold of birth arise.

"How is it not discontinuous? It is not discontinuous because the aggregates that fall within the fold of birth do not arise from the final aggregates at death either when they have already ceased, or when they have not yet ceased. Like the beam of a scale tilting up or down (high or low), the aggregates that fall within the fold of birth arise precisely when the final aggregates at death have ceased.

How does it not involve transmigration? It does not involve transmigration because beings from different classes of existence bring about their rebirth in a form of birth with equal fortune.

"How does it entail the formation of a large result from a small cause? The ripening of a large result is experienced from having performed a small action. Thus, it entails the formation of a large result from a small cause.

"It involves a continuity of similar type because the ripening of an action is experienced precisely according to the action performed.

"Venerable Sariputra, whoever sees with perfect wisdom this dependent arising, perfectly taught by the Bhagavan, as it actually is - as always and forever without life force, devoid of life force, true, unmistakable, unborn, not arisen, uncreated,

uncompounded, unobstructed, imperceptible, tranquil, fearless, unshakeable, inexhaustible, and by nature never stilled - whoever fully and truly sees it as unreal, vain, hollow, unsubstantial, as a sickness, a boil, a thorn (?pang), as miserable (?fearsome), impermanent, painful, empty, and self-less, such a person does not reflect on the past limit thinking, 'Did I exist in the past, or not? What was I in the past? How was I in the past?' Nor does such a person reflect on the future limit thinking, 'Will I exist in the future, or not? What will I be in the future? How will I be in the future?' Nor does such a person reflect on the present occurrences thinking, 'What is this? How is this? Being what (?what exists), what will we become? Where does this being come from? Where will it go when transmigrating from here at death?'

Whichever dogmas mendicants and brahmins hold throughout the world, whether they involve belief in a self, belief in a being, belief in a life force, belief in a person, or belief in auspicious signs and goodwill, such dogmas, prone to agitation and dullness, are all abandoned at that time. Fully understood as false, these dogmas are severed at the root, and wither like the head of a palm tree, never to arise or cease in the future.

"Venerable Sariputra, whoever is endowed with such acceptance of the Dharma and thus perfectly understands dependent arising is prophesied for unexcelled, perfect and complete awakening by the Tathagata, the Arhat, the perfectly and completely awakened one, the one with perfect knowledge and conduct, the Sugata, knower of the world, incomparable charioteer of men who need taming, teacher of gods and humans, the Bhagavan, the Buddha, in this way: 'Such a person will become a perfect and complete Buddha!'"

After the bodhisattva mahasattva Maitreya had thus spoken, venerable Sariputra, together with the world of gods, humans, asuras and grandharvas, rejoiced and praised what the bodhisattva mahasattva Maitreya had taught.

This concludes the noble Mahayana sutra called "The Rice Seedling."